Self through the constant practice ot meditating upon Hari,; those, -who are addicted to the practice of Yoga, behold their selves within themselves." Compassionate to aH creatures, and hostilely disposedto the evil-souled, the Yogins, who have conquered hunger and .reproductive functions, become emancipated selves. A Yogin, devoid of all[x] sense-perceptions, reposing in the Supreme Brahma, and existing inert like a log of wood, is said to be an emancipated self. The intelligent one by reducing to ashes all im'pieties done by him, incarnated as a female, or a member of any caste whatsoever, with the fire of meditation, becomes an emancipated self, and comes by the highest bliss. As fire becomes manifest through churning, so the God Hari shows himself through meditation[1]; the communion which conclusively establishes the -oneness of the Supreme and the individualised soul is the best of Yogas. The beholding of the Suj reme Brahma, by dint of Sankhya or VedAnta knowledge, or by practising the rules of Yoga, is is called emancipation. The universe is but a series of appearances, of perceptions of the non-soul as soul, and of the unreal as real.

CHAPTER **CCXLVI.**

BRAHMA said :—Hear me, O Narada, now discourse on the knowledge of Self (Atma-Jninam), There are two kinds fcf Yogas, *we.,* the Advaita Yoga and the Sankhya

Yoga, the. absolute concentration of the mind being the essential factor in both these forms. Practisers of the Advaita Yoga become free from the shackles of existence. Past, present and future acts are destroyed through knowledge. He, who hews down the tree of existence tfith the axe of right discrimination and takes an ablution in the sacred pool of knowledge and